

A

18

80
18

DIALOGUE

BETWIXT

Jack AND Will,

Concerning the

Ld. Mayor's

Going to Meeting Houses

WITH THE

SWORD

Carried before Him, &c.

LONDON,

Printed in the Year, 1697.



A
DIALOGUE
BETWIXT
Jack AND Will.

Concerning
The Lord Mayor's going to
Meeting - Houses with the
Sword before Him, &c.

Jack. **H**OW d'ye Friend Will? have
you heard the News?

Will. What News d'ye
mean Jack? We have little cause to fear
ill News, now we have Peace?

Jack. No? I'm sure I have a piece of ill
News to tell you. Didnot you hear that my
Lord-Mayor went to *Salters-Hall* on Sun-
day last, with the Sword carried before him?

Will. To *Salters-Hall*, what to do? to
a Play, or a Ball there?

Jack. Pox on ye for a numps-skull'd Fel-
low, to a Play or a Ball on Sundays!

Will.

Will. Why all this Fury, *Jack*? I'm sure I have read a Play that was acted at *White-Hall* on a Sunday in the Blessed Martyrs' time, present King, Queen, Prince, and God knows how many Stars and Garters: but indeed I don't know whether the Sword was carried thither in State or no.

Jack. Come, come, *Will*; you love to play the Rogue; you know the Lord Mayor went thither on no such Account.

Will. Why so? how sho'd I know? do ye think I am a Conjuror? What did he go thither for then? was it to hear Archbishop *Land's* Book of Sports? I hear my Lord Mayor is a brisk Man, perhaps he loves Sport and Pastime, and is a good Gamester; for you know we use to say of such, *that they play a Sundays.*

Jack. Plague on ye, leave off your Banter,
I tell you he went thither to a Conventicle.

Will. Pish, what is that your ill News I was afraid that you'd have told me that he had gone to treat *the Pope's Nuncio at dinner at Guildhall*; or that you had had some such frightful Story to tell me, *as that the Town was on fire again*, and we should have been forc'd to be at the Expence of a *New Monument*, which would have ruin'd the Orphans to all Intents and Purposes.

Jack. Well well, Friend Will, tho' the
B 2 Town

Town be not a fire, I am sure the Church is.

Vill. Nay then Friend *Jack*, my Lord Mayor did very well to carry the *wooden sword* away from it, for that would have added Fuel to the Flames.

Jack Prethee leave off thy Fooling, and let's discourse the Point in good Earnest; thou always pretendest to be a true Church of *England* Man, and don't ye think that the Lord Mayor's going to a Conventicle with the Sword is an Injury to the Church of *England*?

Vill. Why truly *Jack*, whether thou believest it or not, I am as much for the Church of *England* as any Man alive, and for my part I think that my Lord Mayor's going to Meetings with the Sword is a very noble *Act*: for it seems to me, that by carrying the Sword thither, he designs to make a Conquest of 'em for the Church of *England*.

Jack. Well, I see you love to banter: but you know that by going thither with the Sword. he makes a Surrender of the Church of *England's* Authority to a pitiful little Conventicle.

Vill. Why prethee man, if the Sword be all, no matter if it had been burnt a dozen Years ago: Thou knowest very well, that in the late Blessed Reigns it was the peculiar

liar Doctrine of the Pulpits, that the Church had no other Weapons but Prayers and Tears and why dost make all this pother about a wooden Sword? Sure thou art not afraid it will produce as strange Effects as the old rusty Sword in *Westminster-Abbey*, with which they say the Norman Duke conquer'd *England*.

Jack. Thou talk'st like a mad man; it's not the very individual Sword that I mean, but it's the Badg and Ensign of Authority that is carried away from the Church to a nasty lowzy Conventicle: a Pox on 'em, damn 'em, I hope to see 'em fast in the *Pin-fold* yet once more before I die; and then we'll make 'em pay for their Insolence, and Contempt of the Church.

Will. Prethee don't rage so: thou hast been so out of Humour ever since *Lewis X'V* was necessitated to resign his new Conquests. and abjure King *James*, thou art fitter for *Bedlam* than any Place else. Come, I tell thee, that my Lord Mayor's carrying the Sword thirher, neither adds to the Authority of the Meetings, nor derogates from the Authority of the Church of *England*, but rather enlarges her Pale. But after all the doe and stir you make about the Church, I beleive I may say to you as the little Boy said to his Mother. *Mother, what need you talk so much*

much of the Church? you don't go so often to it
Jack. That's nothing to you *Will.* do you
 make out your Assertion, and then I'll say
 something to thee.

Will. Have but Patience, and I will. Thou
 knowest that the Dissenters are allowed
 their Meetings by Act of Parliament, which
 I hope is another kind of Authority than my
 Lord Mayor's Sword; and most honest Men
 think it but reasonable they should have that
 Liberty, notwithstanding the threatening
 Words of the D---n of C. *that if King Will-*
iam did not take away the damn'd Act of To-
leration, they'd send him back again to the
Bogs of Holland.

Jack. Prethee let your Stories alone, and
 come to the matter. I own that an Act of
 Parliament is a better Authority than my
 Lord Mayor's Sword.

Will. Thou knowest also that that Liber-
 ty is allow'd them on condition *that they sub-*
scribe to the Doctrine of the Church of England.

Jack. I do.

Will. Why then it's certain that my Lord
 Mayor could not go thither with nor with-
 out his Sword, if the Dissenters did not qua-
 lify themselves according to the Terms of
 the Act.

Jack. No, he could not.

Will. Is it plain then, that if my Lord May-
 or's

or's Sword sign'fy any thing, it comes to defend the Doctrine of the Church of *England* at the Meeting as well as in the Church: And is not his Presence there with the Ensign of Authority an Evidence that the Doctrine of our Church is preach'd there? whereas in former times the Meetings were look'd upon to be quite another thing than the Church of *England*. So that I think it is plain to any Man's Understanding, that his being there is only a Declaration that the pale of the Church is enlarg'd, and that we now own them for Brethren, that by the heat of some ill Men were formerly accounted our Enemies!

Jack. Nay but you Mistake the Matter. The Meetings have only a Liberty, but ours is the Church establish'd by Law; their Meetings must not be accounted the Church, because they have neither Bishops, nor Ceremonies, nor Benefices.

Vvill. Prethee *Jack* don't talk such Nonsense. The Meetings are as much establish'd by Law as the Church of *England*, if an Act of Parliament be a Law: and you know that it's only the Acts of Parliament that defend you in the practice of those things wherein you differ from them. And our wise Lawgivers finding the mischievous Consequence of having one Party of Protestants impow-
er'd

er'd to destroy another that differed from them only in Circumstantials, as if they had been Hereticks, Schismaticks, and God knows what, thought fit to take those Edg-tools out of the hands of a set of Men that know not how to use them; but to the wrong of their Neighbours, and to throw the Nation into Convulsions; and have granted Liberty to our Brethern to worship God in the very same Ordinances that we do, tho they don't observe all those Modes and Forms which by our selves are accounted in different.

Jack. How do you mean indifferent? Is it a thing indifferent to observe the Directions and Commands of the Church? that's fine Work indeed!

Will. By Indifferent I mean a thing that may be done or left undone, and so the Law means otherwise it would never have left me at my Libery to go to a Meeting where there are no Ceremonies, or to a Church where there are Ceremonies.

Jack. I am sure the Church is Apostolical, and enjoin'd those things upon her Members on pain of Excommunication, both as to Belief and Practices, if we may believe her Canons.

Will. Thou art in a grand Mistake, *Jack.* I grant you there was once such a Set of men as arrogated to themselves the Name of the Church

Church, that did so; but you know that the greatest Divines of the Church of England did always account those things indifferent even in Queen Elizabeth's time: Read but the Lord Bishop of Salisbury's Letters, and you will there find plain Proofs of it, under the Hands of our greatest Bishops to the Divines in Switzerland: and for what hath been done since, you know that it was a Court, and a Popish Faction that enjoin'd those things on such and such Penalties, merely to widen the Differences amongst Protestants, that they might swallow up both our Religion and Liberties; but the Church of England hath altered her Mind since.

Jack. How! the Church of England alter'd her mind; What? d'ye make her akin to *Mabomet*? as if her Religion depended upon the Moon, and were as changeable as she.

Will. Prethee not so fast Jack, I know what I say; the Church of England hath alter'd her mind oftner than once; and no Disgrace to her neither. Protestants hold no Church nor Council Infallible; we have indeed an infallible Rule, the Scriptures, but so long as we are clogg'd with Humanity, we are either like to come short of it, or shoot beyond it; and in both these Cases, must alter our mind, or set our selves in opposition to the Almighty.

Jack

Jack. This is Fanatical Cant. When did the Church of *England* alter her *Mind*?

Will. Nay *Jack*, if you be so forgetful, I'll tell you: The Church of *England* in Queen *Elizabeth's* time prayed her to cut off *Mary* Queen of the Scots, the Heir apparent or presumptive at least, to the Crown, and a Crown'd Head too, because she was at the Head of a Popish Plot. In *Charles* the Second's Time the Church of *England* damn'd all them that were but for excluding the Duke of *Tork* upon the like Account. In Queen *Elizabeth's* time the Church of *England* made an Act of Parliament, that the King and Parliament might limit and alter the Succession; it is the 13th of *Eliz.* as I take it: In *Charles* the First and Second's time, they accounted it damnable doctrine to recede in the least from the Hereditary Line-Succession. In *Charles* the First and Second's time she held it damnable not to believe the Doctrines of Passive Obedience and Non-Resistance, and all her Clergy were sworn to it in her Sense: but in the End of *James* the Second's Reign, when he came to touch their own Copy-hold, then the Church bellow'd so loud, that she was heard as far as the *Hague*, she put on a blue Cloak and Jack-boots, and fought against her Sovereign with Jack and Spear, and after all settled King *William*, our present glorious Monarch, on that

the Throne, contrary to all her former avow'd Principles. So that you must either own that the Church of *England* hath alter'd her Mind, or declare your self a rank Jacobite, and disown any Church but their Faction: and to tell you the truth, it's that wretched Cabal that blows all these Sparks of Contenti- on among the hot-headed Party of our Church and I know you keep Company with them.

Jack. Thou hast said a great deal to convince me; but pray let me see how the Church of *England* hath alter'd her Mind as to that Point of the Dissenters.

Will. Why they alter'd it in giving them their Liberty by a Law, whereas they formerly persecuted them.

Jack. How strangely do you talk? It was the Parliament that gave them the Li- berty, and not the Church; if she had done it, it must have been by Convocation.

Will. Nay *Jack*, you talk strangely, and not I. Is not all the People of *England* ré- presented by the Parliament?

Jack. Who doubts that? *Will.* Is not the Church then represented in Parliament.

Jack. That's another thing: The Church is the Bishops and their Clergy.

Will. Grant it be so: The Bishops you know do actually sit in Parliament in the House of Lords; so that you must own the Church

Church is well enough represented there where all her Fathers meet; and you likewise know that the Clergy as Freeholders have their Votes in chusing Members of the House of Commons, so that there the Clergy is sufficiently represented, nay better and more universally than in any Convocation. Then you know the Laity of the Church is truly represented in Parliament, whereas they have no Room in the Convocation, which is only the Officers of the Church, and can no more be call'd the Church it self, then Officers without Soldiers can be call'd an Army. So that when you inveigh against the Liberty given to our Dissenting Brethren, you inveigh against the Church of *England* her self, who by her Bishops and other Representatives in Parliament have granted them that Liberty: And though they have reserv'd the Sacramental Test as a Quit-rent, to make all those who come into any Place of Power and Trust, acknowledge their being Members of that Body of Protestants who are known by the Name of the Church, yet they have not restrain'd any of those members from frequenting other Meetings where the Doctrine of the Church is preach'd either with or without the Ensigns and Badges of their Office. So that those Gentlemen who by
their

their Order would go to restrain an Act of Parliament, might do well to consider how they will be able to justify themselves if the Parliament should call them in question for it; which they are more like to do than to turn his Lordship out for acting conformably to the Law, and the Practice of other Corporations, to whom *London* ought rather to set a Pattern for asserting the Liberties of the Subject, than to follow them.

Jack. Nay now thou speakest big, *Vvill.*

ill. I have reason for what I say. Its the Parliament that hath settled the Limits of our Church, and given her all the Authority he has, otherwise 'tis a mere Bull to call her the Church by Law establish'd; and that same Authority may enlarge her Bounds and Pale when they please: and therefore to be so angry at the Parliament for taking in all those that embrace the Doctrine of the Church under the Protection of the Law, though it has not admitted 'em to partake of the Benefices, is a horrid piece of Ingratitude to that August Assembly, who have all along defended the Church of *England* in the Possession of what she enjoys: more then her Brethren the Dissenters; and by this Liberty the Parliament have added to her Strength, by giving those a Legal Authority to defend her

her Doctrine without Wages, which so many of those that profess themselves to be her Sons, have either sily undermined, or but faintly asserted, notwithstanding their Benefices. And you know, *Jack*, that the Dissenters have been as stanch Patriots of their Country, and Defenders of our Religion and Liberties, as any Men in the Nation: and therefore it's the Interest of all Men that wish well to either of 'em, to promote a hearty Union amongst Protestants of all Denominations whatsoever. So that for my own part I can see no harm in my Lord Mayor's carrying the Sword to a Meeting as well as to a Church; it has heard Passive Obedience preach'd long enough, and it will do it no hurt to be taught the Doctrine of Self-defence in its turn: for if the latter Doctrine had not been more serviceable to us then the former, we had neither had a Protestant Church nor Meeting-House to have carried the Sword to long e're this.

Jack. Well, but for all that you can't but say it's an ill thing to carry the Sword thither.

Will. Prithce in what Sense is it ill? For my part I think the Sword ought to be carried thither rather then any where else; because to give the Dissenters their due, they always held that it was lawful to make use of
of

of the Sword in defence of their Religion
and Liberties; as well against Tyrants at
home, as from Invaders abroad; whereas
many of our Church-men would allow of
no other Weapons against a Tyrant at home
but Prayers and Tears: but to say the
Truth, and no more, that was only while
the Tyrant impowered them to Tyrannize
over the Bodies, Consciences and Estates of
their Fellow-Christians and Subjects; for
when he came to touch themselves, nay but
one one of their Fingers, as a famous Au-
thor has it, they made use of Guns and
Spears, instead of Prayers and Tears, a-
gainst him; and let him understand, as the
same Author says, that they had given him
only a spiritual Kingdom, and not a King-
dom of this World: for if his Kingdom
had been of this World, then would his Ser-
vants have fought for him.

Jack. Ay but a pox on't, though we al-
low our selves to do so, yet we would not
have the Dissenters use the Sword; ours is
the Apostolical Church, and they are but
Schismaticks.

Will. That's easier said then prov'd; they
hold the Doctrine of our Church, and live
up to it as well, if not better then many of
our selves: so that we must not call Men
Schismaticks for differing from us in those
things

things which we our selves account Indifferent. And as for the Sword, though some Gentlemen have thought fit to endeavour the preventing its being carried to Meetings by an Order, I cannot think that the Act of Parliament did ever intend to make better Provision for our Swords than for our Souls or for the Ensigns of Magistracy then for Magistrates themselves. So that for any Party of Men to take upon them to bind up any Person, especially a Magistrate of so great Power and Trust as the Lord Mayor of London, where the Law has left him at Liberty, seems to me to be a manifest Incroachment upon the Legislative Power: and I wish with all my Heart there may not be more of Envy and particular Pique (in such especially that are angry to see the Lord Mayor have more Courage then some of his Predecessors) than of Zeal for the Church of England, at the bottom of this Opposition. So farewell Jack till next Meeting.

Jack I have not had such a rude Mercurial this good while; I'll go to Sam's and get a Glass of Cordial Water, and then to the Commons, and recruit my self over a Bottle, and muster up more Forces against next meeting. Farewel.

F I N I S.